The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

FOR CHRISTIAN ONENESS AND EVANGELIZATION

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THE SUBSTITUTIONARY DEATH OF CHRIST

"Christ died for our sins according to the Scriptures" *(I Cor. 15:3)*.

The doctrine of the substitutionary death of Christ is the great central doctrine of Christianity. Christ crucified is the foundation of the entire superstructure of Divine revelation, given to man in the Holy Scriptures. The man who does not find this in the Bible reads it to no profit. Take away the doctrine of the substitutionary death of Christ and you obliterate Christianity. Among all the religious systems, Christianity is unique in this —it provides a Saviour. And the redemption Christ wrought by His shed Blood is its distinguishing mark.

Christianity is not a mere imitation of Christ. If this were so, the imitation of any other good man—the Apostle Paul or John —might become some sort of a Christianity. Christianity is not the result and consequence of the holy life of Christ, splendid, admirable and blessed as it was, but of the vicarious and sacrificial death of Christ. No sinner becomes a Christian by following Christ, by imitating Him, but by receiving Him as the crucified and risen Saviour, the sin-bearer. It is not the Christ of Galilee, but the Christ of Calvary that saves. We are not, in saying this, underestimating the beauty and the value of the earthly life of Christ, but are giving due credit, value and emphasis to His Cross and death. His incarnation and life were but the scaffolding for the Cross and the work accomplished there. The redemption wrought by His Blood, beloved, is the sun in the heaven of Christianity, the keystone to its arch, its foundation and its life and power. The Christ lifted up upon the Cross of Calvary is the hope of the sinner, for in that Cross his sins were dealt with in a Divinely-appointed Substitute.

We must always consider the substitutionary death of Christ in connection with sin, in order to understand its meaning, importance and value. The doctrine of the substitutionary death of Christ is based upon the fundamental character of sin. Sin involves death; it strikes at the life of man. When man sins, he forfeits all right to life; the death-sentence hangs over him, his blood must flow, his life must be given. God provided under the Old Testament Law for the sinning Israelite, a means and a way of forgiveness. He was to slay an innocent animal and shed its blood as an atonement. In doing this the sinning Israelite owned and confessed three things; namely, First, his own blood-guiltiness; Second, that he believed God's testimony concerning the awful consequences of sin; and Third, that he relied upon God's grace to forgive him his sins. The sacrifice therefore, was a confession on the part of him who brought it that he deserved to die and that he repented of his sins. This is the condition of heart and mind upon which God can have mercy. The blood covered the sins of the offerer, for the primary and real meaning of the word atonement is "to cover". In the death of the animal God saw the penalty for sin executed and the blood covered the sins till Christ should come who would forever put away sin by the sacrifice of Himself. The Old Testament legal sacrifice did not put away sin, but "covered" the offerer's sin and secured the Divine forgiveness. It is written: "It is not possible that the blood of bulls and of goats should take away sins" *(Heb. 10:4)*.

Because of the implied confession of sin and of its just desert, death, on the part of the offerer in bringing the offering; God "covered" or "passed over" *(Rom. 3:25)* his sin, in view of the sacrifice of Christ in due time, which did, finally, "put away" the sins which God "passed over" aforetime in His forbearance; namely, the sins from Adam to Moses *(Rom. 3:25; 5:13)* and the sins of believers under the old covenant *(Exod. 29:33; Heb. 9:15)*.

Atonement therefore, finds its fulfillment in the propitiatory death of the Lord Jesus Christ, who in the sinner's stead so honored the Law by enduring its righteous sentence that God is fully vindicated in having "passed over" sins in the past, and "that He might be just, and the justifier of him which believeth in Jesus" *(Rom. 3:25,26)*. Because Christ in His death has fully honored the Law, He made it possible for God righteously to show mercy to the sinner. God is absolutely consistent with His own law and holiness in freely justifying a sinner who believes in Christ, since Christ in his behalf has met every demand of the Law.

Beloved, Christ voluntarily gave Himself a sacrifice for sin. He died, not merely as a hero or a martyr, but as the Lamb of God, the world's Sin-bearer. And in this fact lies man's only hope of salvation and eternal life. That Christ died a substitutionary death, and that in this fact alone lies man's hope of salvation and eternal life is the plain and undeniable teaching of the Scriptures. He who denies this teaching denies the Scriptures and clearly robs himself of salvation. How sad and pitiable that men of learning should rise up and deny and reject this great and fundamental truth of Scripture. But this is exactly what modernists and modernism does. And furthermore, they are also guilty of preaching doctrines that are utterly at variance with the Word of God, and doctrines which discredit and aim to destroy the foundations of Christianity as it has been known all down through the centuries from the time of its beginning. Yes, modernism is either covertly or openly a revolt against the inspiration and authority of the Holy Scriptures. It is attempting to overthrow Christianity, and to establish a religion of its own invention. And it is becoming more bold and blasphemous every passing day, while a thousand fields at home and abroad are in blackness of darkness, and its malicious and satanic teaching is increasing the darkness by its insurrection against the Word of God and a Divinely revealed Christianity, based upon the substitutionary death of the very Son of God, as well as upon His resurrection from the dead. The conditions are sad and appalling.

H. W. Beecher has aptly said: "What would you think if there were to be an insurrection in a hospital, and sick man should conspire with sick man, and a certain day they should rise up and reject the doctors and nurses? There they would be—

(Continued on page 6.)

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

By the Office Staff

HEARTY THANKS!

We wish to convey once more to the friends of the Fellowship our very hearty thanks for their generous gifts of clothing for shipment to our Field for refugees and others suffering from privation. Again and again our workers report cases where our ministry of relief has brought great comfort and cheer to saddened lives. Shall we not give expression to our increasing sense of gratitude to our Heavenly Father for His material gifts by remembering unceasingly these needy ones on the other side to whom He has called us to minister? We are giving as unto Him, not that which we can no longer use ourselves, but that which we feel would be an acceptable gift from one representing the Father of every good and perfect gift.

May we call your attention to the fact that all packages should be sent (preferably by parcel post) to:—

AMERICAN-EUROPEAN FELLOWSHIP
% American Friends Service Committee,
15th & Cherry Streets,
PHILADELPHIA, PA.

THE LIVING WORD

When the urgent calls come to us from the famine-stricken districts of the countries in this old world of ours to send relief to the starving, our heart-strings receive a tremendous pull, and we quickly join our friends in sending aid, but,—are we as quick to respond to the need of those who are spiritually starving? The countries of Central Europe and Russia with their teeming millions are in dire need of the **Living Word of God.** Giving men and women the Bread of Life, and that alone, will bring the "dead" to life; quicken the spiritually emaciated; enlighten the minds that have been darkened by man's common Enemy, the Devil. Only when the power of the Word of God is operating in the lives of men and women, will there be a cessation from the strife and turmoil that is rampant in the nations of Europe. Only as the Eternal Word is implanted in the hearts of the unregenerated masses, will there be a turning from idols to serve the true and living God, and to wait for His Son from Heaven.

Our Brother, V. Martcinkovsky, whose headquarters are in Prague, Czechoslavakia, has been given a vision by our Lord of the need of disseminating the Word of God throughout Europe, and especially is he burdened for the young people into whose hands the most pernicious kind of literature is being poured. "Evil men and seducers" of whom Paul speaks when writing to Timothy of the "last days," are running their presses day and night in the publication of atheistic literature, and precious young lives in the student and business world are being rapidly drawn into the awful vortex of the vile stream of poisonous writings.

Through the kind help of a number of our beloved friends of the Fellowship, we have been sending Mr. Martcinkovsky gifts from time to time for the purchase of Scriptures and good Gospel literature, which he has prayerfully distributed from place to place. Pray on, **pray on,** won't you, for this Brother, and for the young men and women with whom he comes in contact. We must "rescue the perishing, and tell them of Jesus who is mighty to save."

"FAITHFULNESS"

This is the title of the Magazine published in the Russian language by our Brother Dobrinin who is laboring in Finland. Besides his very active missionary life, this brother somehow finds time to print, at home, this exceedingly helpful periodical. Not only does this Christian messenger contain articles clearly setting forth the Way of Life, but also invaluable helps for the newly born-again members of the Household of Faith, and fine expositions of the Word of God for the more matured in the Christian life.

The subscription list of "Faithfulness" contains names of Russian readers from many parts of Europe, and new friends are being added rapidly, we are informed. A subsciber living in Esthonia recently wrote to Brother Dobrinin to the effect that he reads the Magazine over "several times!" One of our Russian friends in this country just expressed a desire to become a regular subscriber.

Where it would be quite impossible to present the Gospel message through personal contact, our Brother Dobrinin is reaching hundreds through the printed page, and we praise God anew for placing this seal of blessing upon His faithful servant's testimony. To date we have not been in a position to aid Brother Dobrinin to any extent in bearing the expenses of publication, but we feel that we must hasten to get under any financial burdens he is carrying in connection with this God-given ministry. There is a great dearth of good Gospel literature in the Russian language, and those of us who have been so richly blessed by the reading of the several fine Christian Magazines published in this country by men of God, will want to fellowship, we believe, in this work of our Brother Dobrinin by their prayers or gifts, or both.

A CRYING NEED

Althrough our Brother Kovalchuck's latest communication to us, appearing in this number of our Magazine, causes us to rejoice greatly in the good news that he has so many rich opportunities to minister the Word of Life, yet we are touched as we note the fact that there are so few qualified workers on the Field to respond to the urgent appeals of the Lord's own to instruct them in the knowledge of God's Word. Overwhelmed with calls from many different places to preach and teach, our Brother Kovalchuck turns to us, beseeching us to remember him "constantly" before the Throne of Grace, that he may be given wisdom and strength. This, praying friends, is a real challenge to us to faithfully uphold this "representative" in this blessed work whereunto he has been recently called by our Lord. Lack of proper instruction in the Word of God is, we all know so well, the chief cause for the rise of false doctrines, also, as our Brother states, "different kinds of superstition entering among believers," and we must needs pray that our Lord will thrust forth more workers into this field,—Spirit-filled teachers of the Word, to edify and build up in the faith the Blood-bought men and women who are eager to "follow on to know the Lord".

THE CHURCH AND MISSIONS

A venerable colored minister who had been pleading earnestly for foreign missions, closed with these words: "Bredren, I've heard of churches dat's dyin' of 'spectability, I've heard of a church where de souls of de people is all shriveled up with selfishness, and I've heard of lots of churches like a barren desert, with no livin' waters, no waters of 'freshment runnin' in 'em, 'cause dey refuse to do de Lord's will. But, bredren, who ever heard of a church dat was killed 'cause it gave money to foreign missions? Who ever heard of a church dat died 'cause it did what de Lord said? Neber! neber! bredren. Ef anybody would tell me of such a church in all dis wide universe, I'd make a pilgrimage to dat church. I would climb up its ivy-mantled walls, and to de top of de steeple, and lay dis great black hand on de topmost stone of dat temple and say, 'Bressed are de dead dat die in de Lord.'"—*Selected.*

EDITORIAL

THE RESURRECTION OF CHRIST

"And if Christ be not raised, your faith is vain; ye are yet in your sins" *(I Cor. 15:17)*.

In speaking of the resurrection of Christ at this time, we do not wish to emphasize so much the fact of it, nor the spiritual meaning of it, as the evidential value thereof. Too much stress cannot be laid on Christ's resurrection as a confirmation of His substitutionary death and the perfection of the plan of salvation. The death and resurrection of Christ are the two main pillars of the Gospel. This is clearly gathered from Paul's word concerning the Gospel which he preached. Says the Apostle:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" *(1 Cor. 15:3, 4)*.

The Apostle here links the death and resurrection of Christ together, as the main facts of the Gospel. And they belong together, they are its two main pillars. In another place the Apostle puts them together, and that in a very important and significant manner. "Who was delivered for our offences, and was raised again for our justification" *(Rom. 4:25)*.

It is clear from this passage that the resurrection of Christ is the confirmation of His substitutionary death and the perfection of the plan of salvation. And to His death and resurrection must also be added the coming of the Holy Spirit, in order to the perfection of the plan of salvation. Too often these historical facts are widely separated, and men speak of one or the other of them as though they were independent the one of the other. This is a mistake; they can not be separated, for God has joined them. The one is needful to the other and they together form the perfected plan of salvation.

There is an evidential value of Christ's resurrection. If He had not risen, then all that preceded by way of preparation and all symbols and all prophecies would have been in vain and a failure. Yes, and the sufferings of Christ would have been a notorious failure. The resurrection of Christ is valuable as a fact as well as a doctrine. The entire scheme of redemption stands or falls with His resurrection. Without His resurrection there is no hope for the human race, no forgiveness and no salvation. Without His resurrection men must die in their sins and must be eternally lost, since there is no other remedy for sin than by the redemption wrought by Christ as He died upon the Cross, and since His resurrection confirms His substitutionary death and culminates it. The resurrection of Christ was the culmination of the redemption act. As a Divine act the resurrection of Christ has a threefold value:

1. It sealed and was God's attestation of the sinless, holy, victorious and God-pleasing life of Jesus Christ, the God-man. He was a man approved of God among Israel by miracles and wonders and signs, which God did by Him in the midst of them *(Acts 2:22)*. He came into the world to die and to give His life a ransom for many *(Matt. 20:28)*. His life was not in vain, He was master of the situation, He won the victory over the tempter, He defeated all His enemies in His life and brought redemption's purpose to a glorious completion by His sacrificial death and cried: "It is finished," ere He gave up His spirit and died. And God raised Him from the dead as an attestation of His life and as the signal of triumph over all His foes, and the perfection of His plan of salvation.

2. It was God's attestation of the finished work of Christ. His Blood had been shed, His soul had been made an offering for sin, His life had been laid down as a substitute for lost mankind, and He had gone down into the silence of the tomb, suffering sin's penalty. But God raised Him from the dead in attestation of His finished work on the Cross, and He took Him on high, to His own right hand in the Heavenlies, where He is exalted as Saviour, Lord, Head of the Church, High Priest and Advocate. He has become Saviour unto all who believe in Him. His shed Blood is ever efficacious, the hope of the lost. The veil in the Temple was rent and a new and living way has been opened whereby man can approach God. His mediation is meritorious unto the end of time, and His resurrection is the confirmation of this truth and glorious fact.

3. It was God's attestation of the glorious victory of Christ. From all eternity it was the purpose of God to bring in redemption by the Blood of His only begotten Son, the Lamb foreordained to be slain from before the foundation of the world. Christ was crucified through weakness, but was raised from the dead by the power of God and is now living in Glory by the power of God *(2 Cor. 13:4)*. His death was not a defeat, but a glorious triumph. In the Cross Christ conquered every foe, defeated all His enemies and made an open display of them all *(Col. 2:15)*. In His death Christ put His feet upon the neck of every enemy and has won a victory that has culminated in everlasting redemption and a blessed immortality in the ages to come, yea, a victory that means the eternal triumph of truth and righteousness unto the ages of the ages. The conquest of Calvary secured the triumph of Christ over the devil and all the forces of evil when He returns to earth to reign. What He secured upon the Cross He will take full possession of in the coming day of His glory and power. His suffering and death were for Him the gateway to the glory, and He will enjoy the fullness of all the glory and power that are His as the fruit of His death when He comes again. Christ won a great and glorious victory in His death, when He carried out the eternal purposes of God concerning redemption. And His triumphant resurrection sealed it all, it was God's attestation of His glorious victory.

A SPLENDID EXAMPLE

A Brother in the Lord, greatly beloved and highly esteemed, both for his noble Christian character and the great work he is doing for the Lord, recently wrote the following brief note to the editor, enclosing $5.00 in response to the appeal for hundreds of new subscribers to the "European Harvest Field," as found on the first page of the February, 1927, number. Our Brother has set a splendid example, and we pass on his communication, without further comment, hoping it may stir and stimulate others to do likewise or to send us subscriptions to the magazine for some friends. *—Editor.*

808 No. La Salle St., Chicago.
March 7, 1927.

Dear Brother Hottel:

I notice in this month's Harvest Field an appeal for subscriptions. Am inclosing just a bit from our "tithe account." Perhaps you could send the paper a year each to some five homes or families where before the year is over the returns would be an HUNDREDFOLD for needy Europe. And perhaps if you publish this note, OMITTING MY NAME, others will be inspired to do the same. If the net result, under God's blessing, is say a hundred subscriptions or more, together in time with some generous contributions for Europe, the expenditure will be worth while.

The Lord richly bless you personally. We hear good things of the splendid work you are doing.

Ever yours in Him,

How many are saying: "There are heathen enough in America; let us convert them before we go abroad"? Let us grant that charity begins at home, but only selfishness will stay there. Wherever there is a human soul perishing, be it next door or ten thousand miles away, that soul has a claim upon us. How can a Christian be satisfied until he has made his influence extend to the remotest corner of this ruined world?—*Selected.*

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

"JEHOVAH-JIREH"

Genesis 22:14

By D. M. Stearns

You will find the subject of our meditation in the twenty-second chapter of Genesis, fourteenth verse: "And Abraham called the name of that place Jehovah-jireh: as it is said to this day in the Mount of the **Lord** it shall be seen".

Or, as I read you from the Revised Version, "It shall be provided". "In the Mount of the Lord it shall be provided", or as it is in the margin of the Revised Version, "In the Mount of the Lord He shall be seen".

But the subject of our meditation is more especially that name Jehovah-jireh. It is only found in this one place in all the Bible, but while Jehovah-jireh is only found in this one place, the verb jireh is found often, and therefore from this passage and from some others in which this verb is found, we shall have a most helpful study if we rely upon the Spirit.

This name is found in connection with a new test given to Abraham. The first verse of this chapter says: "And it came to pass after these things that God did tempt Abraham", or Revised Version, "God did prove him", or try him, and the new trial is giving up his only son whom God had given him after twenty-five years of patient waiting, and He asks Abraham now to yield this son unto Him; and then it is written in the twelfth verse and also in the sixteenth verse, "Because thou hast not withheld thy son, thine only son from me, that in blessing I will bless thee".

So this new name, Jehovah-jireh is found in the mouth of Abraham in connection with the fact that he was able to give up, to yield that upon which it was reasonable that he should lean himself. He was able to give up, and the idea is,—not withholding. Because Abraham did not withhold from God his only son, God makes a new revelation of Himself to Abraham, and Abraham uses the name Jehovah-jireh.

TESTINGS NECESSARY

As I study the Bible more and more, I see this; that in this present time in which we live, God is doing two things. He is causing His Gospel to be proclaimed in all the world that people may be saved; that those who will believe may be saved; and when they are saved, then He is doing this with them; He is testing, trying, proving them in order that they may be fitted for service hereafter.

Notice the two things that God is doing; first,—offering salvation to people that they may be saved;—that they may accept the salvation, that they may have eternal life: have it here, and have it in its fulness at the resurrection, and then, when He finds people saved who are willing to be used, He begins at once to try them and see if He can fit them for service in His Kingdom; but the tried ones are very, very few. They will not bear the test. "Many are called but few are chosen". Even in the matter of salvation. Oh, how many are called compared with the few who receive Christ!

But it is just the same with the saved ones;—out of the vast multitude of redeemed souls who truly accept Christ as their Saviour, how very few are willing to be choice ones,—God's choice ones. His chosen ones; His tried ones;—and that is what God is doing.

All this is brought before us in the story of Abraham and Isaac.

People who talk of salvation meaning simply the forgiveness of sins in order that they may reach heaven when they die, have no idea whatever of God's purpose. They are entirely out of sympathy with God's purpose. That is not what He is doing at all. Heaven is sure to us if we are Christ's; but, oh, that we might apprehend the fact that being redeemed, God is trying to qualify you for a position in His Kingdom. And therefore He sees day by day whether you are willing to surrender this, or that; first one thing, and then another. Are you willing to surrender?

God sees you leaning upon something, and He says, "Will you give that up?" He sees something entwining around your heart, and He says, "Will you let that go, too? Will you withhold from Me anything?" And if you withhold anything from God, —it may be yourself, it may be your heart's affection, it may be your time, your money, or your voice, but if you withhold anything from God, then He must of necessity withhold from you.

But just as soon as you are willing to empty yourself, surrender all there is to you, one thing after the other, laying it all down at Jesus' feet, then He who has all fulness, will fill you more and more, and you will know what it means to live, and to find God as your portion, and to say as one of God's servants said, "The Lord is my Portion".

God's aim is evidently to wean us more and more, day by day from all things earthly, that He, and He alone, may be our Portion; so with eyes and heart fixed upon Him, we may serve Him with all our hearts, and be fitted for service in the next thousand years in a redeemed body.

Many are called, but few are chosen. God make us of the few. Are you willing?

ABRAHAM TRIED

Let us consider a little more carefully this life of Abraham's. God came to him first away in the distant home land in Ur of the Chaldees, and said to him there, "Leave this land and go to a land that I will show thee. Get away from thy country, and thy kindred, and I will make of thee a great nation, and will bless thee and make thee a name and thou shalt be a blessing to all people and in thee shall all the families of the earth be blessed".

Away in the distant home land God comes to this man and puts this thing before him. Now will he accept, or not?

He accepts, leaves the home land, and starts for the distant land that he knows nothing about. He does not know where he is going; he only knows that God is calling, and he is following God. He goes part of the way, arrives at a place called Haran and there stops. Here is the first hindrance, the first stoppage. He can go no further because Terah fails; Terah refuses to go any further, and so there they tarry until death overcomes that hindrance. In due time Terah dies, and that hindrance is removed, and Abraham starts on again, and he comes to the land which God had told him should be his; He comes to the land and finds the Canaanites there;—the enemy. He looks over the land and finds it full of people. He might say, "What can I do? I can't have this land. It is already full of people! I might get tenting ground, but God said He would give me this land, and it is possessed already."

Then God appears to him again, and confirms the promise which He had made with Abraham in the far-away home land.

Then comes a famine,—a new trial. "This is a strange land to bring me to. This surely cannot be the land God gave me."

But God is drawing Abraham to Himself. It is not the land that is to satisfy Abraham: it is God. Abraham started from his own home because God led him; now he is in the land, but he must learn that it is not the land that is to satisfy him; it is God. There is a famine in the land, and Abraham fails to have faith in God, and away he goes to Egypt. He must go where there is food; God can not take care of him. Where is Abraham's faith now?

It is a comfort to us to know that Abraham's faith does not come all at once. He has a little trial, and some faith;—another trial and a little more faith, and so on, and Abraham goes on, and grows from the man of weak faith to be the father of the faithful.

But this time his faith fails him. There is a famine, and down he goes to Egypt, and there he gets into great trouble. We always get into trouble when we wander away from God.

We find Abraham in trouble, and actually lying; but he is glad to get back to Canaan again, and he goes to Bethel and pitches

his tent at a place where he had made an altar before, and calls on the name of the Lord.

SEPARATION

Now he has brought with him his nephew, Lot; Lot has not the faith that Abraham has. They have their flocks and herds with them, and their possessions are very great, and a controversy arises between the herdsmen of Lot and the herdsmen of Abraham. And Abraham says, "This will not do. We are brethren; there must be no strife between us." And so here we have a new separation or division. Abraham says so magnanimously to the younger man, "Lot, here is the whole country; take your choice and I will take what is left." And Lot is given the choice. And Lot, the younger man, chooses the land towards Sodom because it is very fruitful. It is very wicked, but that does not amount to anything. People go West; they go away from all religious privileges, go where there are no school-houses or churches, but that does not make any difference. "You know we must make a living. Let us go anywhere where we can make a living." But you are God's people, and going out there on the frontiers? If they reply, "We are going to serve God there," that is a different thing. If they go out West to hold up God before the people, God will bless them. But if they say, "It does not matter about the privileges; we must get on anyway," that is a different matter.

Lot has not before him the idea of serving God; he wants to get on, and he goes to Sodom to get on, and he does get on; he gets into the world's hands and in the world's power, and we find him soon sitting as a ruler in the gates of Sodom, and soon carried away into captivity.

That is the way he gets on! The world carries people captive when they turn their backs to God.

But here is a new separation. Notice the separations. Abraham is separated from his father; then from the land in which he lives, Canaan; then he is separated from Egypt, and now he is separated from Lot.

The road is getting narrower and closer to God; and further away from all hindrances. Then God appears to him again with a new promise, or rather the old promise confirmed and enlarged.

But now Lot is carried captive, and Abraham being away above these worldly things starts forth to rescue Lot, and he succeeds. He rescues Lot and the people and the goods, and is on his way back. Now a new temptation meets him. The King of Sodom comes.

Oh, dear friends, do you believe that in everything that comes to you (I am speaking to those who are Christians), God is proving you? Do you believe it? Sometimes He puts trial before you, sometimes prosperity, to see how you will bear them. He proves you in one way and another way to see if He can fit you for your place in His Kingdom. He wants us to have a place in His Kingdom, and so he comes in all these ways to test us.

PROSPERITY

So, here is a new trial to Abraham. This is prosperity. Abraham has rescued Lot, and now the King of Sodom comes up and is about to offer Abraham a great offering. He offers him all the goods. Abraham may have them all.

But notice God prepares Abraham beforehand. Melchizedek meets Abraham and tells him of the Most High God, Possessor of Heaven and Earth; and here is that new name of God. Abraham is blessed of the Most High God. God wants him to lean upon Him; Abraham thus gets help in a great temptation. God comes as the Possessor of Heaven and Earth to prepare Abraham for the temptation that is coming. Abraham is blessed of the Possessor of Heaven and Earth, and then comes the King of Sodom with all these goods, but Abraham is forewarned and prepared by Melchizedek and the goods have no attraction for him whatever. He has his eyes upon the Most High God, Possessor of Heaven and Earth. God has blessed him.

If God gives you any blessing today in any of the services, if any new light opens upon your soul from the Scripture, that is a preparation for something that is coming tomorrow; and when the temptation comes tomorrow, God grant that you may see that the light you received today is a preparation to resist that temptation. Perhaps Abraham did not know why Melchizedek met him that day; but he soon knew, and when the King of Sodom came he would not touch anything. Was he not foolish? These goods were not for him. The child of God, walking by faith, has no need of the goods of Sodom. He has no business with them. Our God, Possessor of Heaven and Earth, is enough.

OUR SUFFICIENCY

Abraham is delivered from this temptation, and a new temptation comes, for the adversary is busy all the time, and now that Abraham has had the victory in this matter, the Devil steps in again and says, "Now Abraham, you will get into trouble! This man will come after you with greater power than ever," and then, "How foolish you were not to take these goods! Your servants are increasing, and your family! You need the goods, Abraham! You have made a great mistake!"

Then Jehovah comes again, and says, "Fear not, Abraham, I am thy shield". Oh, write *that* "I" very large! Learn to write the "I" that belongs to us, all the "I's" that belong to us, very small, but the one that belongs to God, write it very large; learn to write that "I" larger all the time.

Fear not, Abraham; God who called you out of Ur, God who fed you, God who has promised you all this land, He is thy shield.

"Are you afraid, Abraham? I can take care of you. Have you had a moment's sorrow that you rejected the offer of the King of Sodom? I am thy reward. Which is the best, the King of Sodom's goods, or I, Myself? Remember, I am thy exceeding great reward".

And here we find another new name, Adonai, and, found here for the first time. My Master! My Lord! My Possessor! And Abraham is again blessed.

Then comes a new temptation. The promised son is not coming. Years have passed away, and the son promised away back in the land of Ur has not come, and the flesh suggests a remedy, and Abraham listens, and yields to the flesh, and falls again, a weak, sinful, erring man, just as weak as we are! And for thirteen years, because he yielded to his flesh, there is no new revelation from God.

You see I am simply reviewing, but we need to review all the time.

After this sin and long silence there comes another new name. "Abraham, I am the Almighty. You thought that I could not attend to this matter. I am the Almighty." And remember the meaning of the Almighty; the Almighty, the all-sufficient Pourer Forth of every blessing. The Almighty, literally the breasted one, signifying the source of nourishment; the source of blessings; the source of supply; the Almighty, El Shaddai.

"Abraham, I am sufficient for you. See no one else. Do not listen to the flesh. Listen only to me." And then the covenant is arranged, and so on and on until now comes the greatest test of all.

THE OFFERING

"Abraham (for God will prove him once more), Abraham, I gave you this son. You waited twenty-five years for this boy, and now he is yours." I suppose this boy is now about ten or twelve years of age, so that would make thirty-five years that Abraham has been waiting, but Abraham needs to be proved.

If we see failure here and there on the part of those of whom we expected better things, we need not be surprised; we are growing all the time.

Abraham has been waiting thirty-five years; and God says, "Now Abraham, you have this boy; he is very dear to you; 'take thy son, thine only son Isaac, whom thou lovest, and get thee away to Mount Moriah and offer him there for a burnt offering' (something wholly devoted to God)."

Fancy Abraham looking at his son and saying, "My son, my only son! But, oh, my God you promised me that in this boy all the world should be blessed, and now you ask me to give him up and offer him for a sacrifice!"

We do not read of this reasoning, but we can imagine that that is the way he would reason. But he does not reason long, if at all. He takes his boy, fixes his eyes upon God who gave him

the boy, and says, "God is more to me than Isaac. God can give me Isaac back from the dead if need be. God shall be my portion." And so Abraham stands this test, and Isaac from that day is dead to Abraham, and Abraham and Isaac journey off for Mount Moriah. It is a three days' journey; they journey two days, and on the third day they can see the hill afar off. Abraham lifts up his eyes and sees the hill; he leaves the servant, takes Isaac and goes up on the mountain, builds the altar, puts the wood upon it, takes his boy, binds him and lays him upon the wood, lifts up his hand fully intending to kill his son. But that is enough; God has tested him and he has stood the test. He gives up Isaac, and God gives him Isaac back from the dead, for in Hebrews we read that he received him back from the dead in a figure.

Isaac is taken from the altar and the ram put in his place and God says, "Since thou hast not withheld from me thine only son, I know now that you fear God".

WHY WITHHOLD?

It comes home to us like this: We are afraid to give an extra dollar to God because, you know, it will cut us pretty short. We are afraid to give an extra day to God, because you know, we do not get many days to rest, and we must have this rest day which God gives. And we either take the whole of this holy day or perhaps a portion of it from God, and say we can't afford to give it all to God. And even Christians sometimes do this. They can only afford to give Him a part of the day. And as to this thing, or that thing, or the other, God is saying, "May I have it? May I have that? May I have that child of yours? May I have your brother, your sister, your wife? May I have them to be with me? May I have your voice? I gave it to you. May I have some of that money I am giving you strength to earn? May I have yourself?"

And we either are plainly saying, "Yes, Lord Jesus, anything you want, all I am, all I have, is yours if you can make any use of it"—we either yield cheerfully, or we withhold because we are afraid. We do not see God. We are afraid He will not provide. We do not know Jehovah–jireh. We keep back this, or that or the other, and oh, how we lose! And we will never know how much we do lose until we will see that for which He was trying to fit us which we have forever lost. And in that day when we shall hear Him say to one, "Rule thou over five cities", and to another, "Rule thou over one city", we will wish that we had not withheld anything from Him.

But how many will there be to whom He can give no position in His Kingdom? They are His redeemed; they will enjoy somewhat of the kingdom, but they cannot give Him the service they could have given had they been willing to withhold nothing from God, who gave them everything, "Who spared not His own Son". If you know the story of Abraham, you cannot read that verse without thinking that Paul had Abraham and Isaac in view. "He that spared not His own Son",—He spared Isaac, but He did not spare His own Son: God did not spare Jesus. There was no ram or lamb that could be laid on the altar in Jesus' stead. No, Jesus was bound, led away to Annas and to Pilate; Jesus was demanded in place of Barabbas, that He should be crucified; Jesus was hurried on to death, and there was no substitute to save Him. He went to the cross; He was nailed to the cross; He died on the cross; God spared not His Son, His only Son, and shall we not freely give all things to Him?

I put it to myself this way: God in heaven has given for you the dearest and best He has. He has given Jesus. He did not spare Him; He gave Him for you. Can you for an instant think that God will ever withhold from you any good thing? And if my soul should believe that God would withhold from me anything, I know it would be on my part great sin;—on your part, just the same.

IN HIS HANDS

Therefore I ask you again, can you this morning present yourself, spirit, soul and body, your home, business, money, everything that you have; can you present yourself to the Lord God of Abraham and say to Him, "O God, while I have been withholding, I will withhold no longer. Thou hast bought me; I am thine; I will not be a robber. I will yield everything to thee"?

Now take care. Perhaps He will put you to the test. Perhaps He will say tomorrow, "You remember you told me yesterday that you were all Mine; you told me I could do what I liked with you; now I may lead you in a strange way and you may rebel."

Now some one says, "That is just what I am afraid of. I do not want to go to China, or to India, or to Africa. In fact, I think God wants me to enjoy myself here in this land, and I am willing to go to church and prayer meeting, and do everything that anybody could expect. I am willing to be an out-and-out Christian, but I am afraid to put myself all in His hands for fear He might want something unreasonable; I really am afraid I might come to grief some day if I put myself all in God's hands."

Then you do not know Jehovah–jireh. Either the Lord will provide or He will not. Which is it? Shall Jehovah-jireh be our motto this morning? Shall we say, "In Him I have everything, and for Him I shall live until the Kingdom comes, and then with Him live forever"?

Oh, dear friends, anything else but a complete surrender to Jehovah–jireh, any withholding is unbelief on your part. Oh, let God fit you for the place for which He wants to fit you!

God help us each to say, "I withhold nothing. Let Him try me; I am all His; I yield everything; God is love, and a God of love can do no wrong. From this hour I live for Jesus!' Oh, may it be so, and may we take for our watchword, Jehovah–jireh, —the Lord will see,—the Lord will provide. Amen.

THE SUBSTITUTIONARY DEATH OF CHRIST

(Continued from page 1.)

sickness and disease within and all the help without! Yet what is a hospital compared to this fever-ridden world, which goes swinging in pain and anguish through the centuries, where men say, 'We have got rid of the atonement, and we are rid of the Bible'? Yes, and you have rid yourself of salvation."

YOU REMEMBER?

When I was an atom small and lone,
  The 'Prof.' an amoeba neat and clean,
And you an electron scarcely grown;
  Before the slime with oozey green
Had covered the speck what's now this world,
And ere the protoplasm whirled?

When life from out the single cell
  Reached forth toward uncreated food,
Or shrank from uncongenial,
  Or germ upon another stood;
When there were questions still unsolved,
Ere 'evolution' had evolved?

Recall that pre-Adamic day,
  And how beneath the primal slime
With uncreated things we'd play,
  Before the dawn of Bible time;
When all was greasy, gray, and green,
Eyeless were we,—things sensed, not seen.

And all was oozey liquid when
  No piece of dirt, nor lump of clay,
Nor shore, did mar that pregnant fen
  Whence 'science' traced our natal day:
'Tis comfort now (?), to know that then,
We hatched ourselves from spawning-pen.

Beeville, Tex. *J. Warren Bates,*

What equipment do you need in order to be a missionary? J. Hudson Taylor answers the question. "A life yielded to God, a restful trust in Him to supply your needs, a willingness to take a lowly place, adaptability toward circumstances, steadfastness in discouragement, love for prayer and study of the Word, some experience and blessing in the Lord's work at home."—*Selected.*

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

PRAY FOR REVIVAL APPEAL

The following is the monthly Pray for Revival Appeal sent out by The Great Commission Prayer League, 808 North La Salle Street, Chicago, Ill. The League is a faith movement, dependent for its support wholly upon the Lord through His own. Its leaflets are published free in the Lord for prayerful distribution, and many thousands are distributed annually. Pray for God's guidance and blessing of the League.—*Editor.*

THREE COMMUNITIES IN AMERICA

COMMUNITY NUMBER ONE:

A community of 45,000 people—eight evangelical churches—approximately 6,000 church members. On a recent Sunday evening the total attendance at the eight churches was about 600; that is, ONE out of every TEN of the membership, and **one** out of every **seventy-five** of the population! Where were the other **nine**? and the other **seventy-four**? Where are they in **other** communities? in **your** community? Seeing the multitudes **His** heart was moved with compassion! **IS YOURS?**

COMMUNITY NUMBER TWO:

Somewhat similar to the one above, but "much more wicked." The churches seemed dead. A more hopeless situation could hardly be imagined. Then God's Spirit **moved** upon the heart of a certain pastor. He responded in mighty, prevailing prayer. Others were enlisted. Prayer bands were formed. And out of prayer came action. A great work began, out of which grew, among other things, a Fishermen's Club; and in one recent year this Club conducted, without compensation, "over 3,000 meetings, distributed over 300,000 tracts, dealt personally with over 24,000 souls, and led 2,079 to a definite acceptance of Christ"! Seeing the multitudes "as sheep without a shepherd," that pastor's heart, like His Master's, was **moved** with compassion! **IS YOURS?**

COMMUNITY NUMBER THREE:

Largely rural, consisting of two counties. A dearth of the Word prevailed. A busy, bread-earning house-wife's heart was touched. She prayed. Then provided herself with a supply of St. John's Gospel, and began careful distribution, getting each recipient to promise to read. She also enlisted co-operation, and at the end of 1926 found that 8,000 **Gospels and Testaments had been distributed!** Also that some hundreds of school children had memorized **a total of over 50,000 Scripture verses!** This year she is endeavoring to cover two more counties—doing it all without material remuneration—because her heart was, and is, **"moved with compassion"! IS YOURS?**

Oh, that **every** pastor, and **every** layman, would do what he could, and **all** he could, whether little or much—first **by prayer,** and then **by practice**—for then how quickly would the multitudes, "fainting and scattered abroad, as sheep having no shepherd," be pointed to Christ! **will YOU pray—and ACT? begin today—NOW!**

PRAY FOR THE CHURCH'S REVIVAL, AND FOR AMERICA'S AND THE WORLD'S EVANGELIZATION!

THE TEST OF LOVE

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen"? *(1 John 4:20).*

What a solemn thought, that our love to God will be measured by our every-day intercourse with men and the love it displays; and that our love to God will be found to be a delusion, except as its truth is proved in standing the test of daily life with our fellow-men.—*Andrew Murray.*

SPIRITUAL INACTIVITY

CHAS F. REITZEL, *Altoona, Pa.*

The writer of the following article is a Bible teacher and the author of a number of very helpful and timely books and pamphlets upon vital Biblical themes. Write him for a list and prices, and purchase a supply for your prayerful study.—*Editor.*

"I will punish the men that are settled on their lees" *(Zeph. 1:12).*

Here is a peculiar condition—"men settled on their lees". What does it mean? The figure is rather rare in biblical terminology, yet it is as significant as it is rare. The picture is that of a sediment or dregs that settle at the bottom of a bottle of wine or of drugs when left unused or undisturbed for a long period of time. The idea conveyed by the figure is that of religious stagnation, or "Spiritual Inactivity," as we have designated it in the caption of this communication.

Have you ever gotten a prescription from a physician? If so, you have likely taken that prescription to the druggist and have had it filled. The druggist takes down a bottle from one shelf and pours some of its contents into a vial, then another from another shelf, and so on until the prescription is filled. He puts a label, containing the directions, on the bottle, and among the directions you generally find, "Shake well before taking." Why such directions? Simply because if the bottle stands undisturbed for any length of time some of the important ingredients may settle to the bottom of the bottle and the medicinal virtue of the mixture will thus be lost. May it not be that many Christians have lost the virtue of their influence by their inactivity? Deep down in their lives there are powers and possibilities which have never been awakened or stirred up. "Stir up the gift that is in thee", says Paul to Timothy. "I think it meet, as long as I am in this tabernacle, to stir you up", says Peter.

But how may this be done? There is a verse in the forty-eighth chapter of Jeremiah which is full of meaning on this point and which furnishes us the clue as to how this work may be accomplished. The verse, in part, is this: "Moab hath settled on his lees, and hath not been emptied from vessel to vessel". Now these words of Jeremiah could be analyzed thus: 1. The condition of Moab—"settled on his lees". 2. The cause of his condition—"hath not been emptied from vessel to vessel". A sediment will never gather in a vessel as long as you keep pouring its contents from one vessel into another.

Brother, do you suffer from a torpid spiritual condition? Is there something sluggish about your religious experiences? Are you undergoing a stagnation of life? Is your experience a Dead Sea experience? If so, the cause of Moab's trouble is the cause of your trouble—you have not been emptied from one vessel into another vessel. You have always been receiving and never giving. Bestir yourself. Get out of your own little sphere. Begin to empty some of the blessings of your life into the lives of others. Take the loaves and fishes that Jesus has given to you and begin to distribute them among the multitude. "Deliver" to others, like Paul, "that which you also received". If you have been taught in the word, "communicate unto him that teacheth in all good things". If you have been comforted, then "comfort them which are in any trouble by the comfort wherewith ye yourselves are comforted of God".

"If you've had a kindness shown,
Pass it on, pass it on!
'Twas not given for thee alone,
Pass it on, pass it on!
Let it travel down the years,
Let it wipe another's tears;
Till in heaven the deed appears,
Pass it on, pass it on!"

Do this and your lethargy will forever flee away.

REFLECTORS

The word rendered "praise" primarily signifies the **irradiation** of a luminous body. The high ambition of a penitent soul is that of becoming a reflector, from which the glories of the Sun of Righteousness may be more widely diffused on the world of men and angels.—*Salter.*

HEBICH'S TUB

E. K. G.

It is now some fifty years ago that a missionary of the Bastle Society, named Samuel Hebich, lived and labored on the West Coast of India. He was used of God in bringing me out on the Lord's side, and was a remarkable man; brave, earnest, and also more successful as a soul-winner among Europeans than any other of whom I have heard. The striking characteristics of his ministry were the **personality** of the Lord Jesus and the **personality** of Satan, and the conquests he made of the most determined opposers of the truth were many and striking.

One regiment that had been stationed at Cannamore, was so affected by his preaching and house-to-house visitation that no less than seven officers and most of their wives were truly converted to God, and were not ashamed to confess their faith in Christ. Several non-commissioned officers and others followed, so that ere it left the station it had earned the sobriquet of "Hebich's Own."

From Cannamore this regiment was sent to the French Rocks, a military station near Seringapatam, and after they had been a year in these quarters the Christians especially invited their beloved friend to pay them a visit, which he gladly responded to. From one house to another, according to his wont, he visited, and, though with tenderness of manner, put the most searching questions to his children in the Lord. These elicited a fact which gave him no small uneasiness, namely, that the prayer-meeting once so thronged and so much set by, had dwindled away, till some were not sure that it existed at all.

His presence quickened the flow of spiritual life. Every night he held meetings, and they were fully attended, not only by those who had good cause to love the man and listen to his words, but by others from the neighbourhood who had heard of his fame, and who longed to obtain some blessing for themselves.

It was thus the writer found himself in the company of those assembled; and he was greatly struck by his first sight of the German missionary, as he stood behind a table with a large open Bible on it and scanned the audience with his beautiful, searching eyes. Hebich had a fine head, and full beard; he used to dress in a black gown with a white collar that almost covered his shoulders, and was always more at home if he could freely walk a few paces to the right and left of where he was standing than when shut up in pulpit.

I shall endeavour to give his discourse on this particular occasion, as nearly as I can remember it, in his own language. There is a force and a pathos in foreigners' English that so materially helps one to remember the subject that I shall not attempt to improve it.

He read the fourth of Ephesians, and expounded it till he came to the sixteenth verse, which he read slowly, and repeated the word, "Fitly shoined togeder."

He paused a few seconds, and abruptly put the question, "Did you ever see a tob?" This homely appeal roused the sleepy, and caused a smile to pass over every face.

"If you go to Palhully (a factory in the neighbourhood), you vill see some fery large tobs. You and I cannot make a tob; it requires a good carpenter to make a tob, or it vill hold no vater, because it is not made of von peece of ood, but of many, and de many must be **fitly shoined togeder.**

"Here are four tings to make a good tob:—(1) It must have a good bottom. (2) Each of the peeces must be fitly shoined to de bottom. (3) Each von must be fitly shoined to his fellow. (4) Each von shall be kept close by de bands outside.

"Von peece may be narrow and the next peece be vide, yet it shall be a good tob; but if a leetle shtone or bit of shtick vill come between de peeces, it vill not do at all. If de peeces are neat, but do not touch, it vill not do at all; and if all de peeces but von touch, and are fitly shoined togeder, and dis von fall in or out of the circle, it is no tob at all. Now if vee haf a good bottom, and efry peece be fitly shoined to de bottom, and all are fitly shoined togeder from de top to de bottom, haf we now a tob? No, it vill not hold vater for von moment till de bands are put on. De bands press hard on each peece of ood, and den are dey yet more fitly shoined togeder.

"'Oder foundation can no man lay dan dat is laid, vich is Jesus Christ'. Here vee haf de **good bottom** for our tob. It is perfect, and efry von dat truly believes is resting on dis good bottom, and is fitly shoined to it by de Holy Spirit of God.

"Dere are many who call themselves Christians who are not so shoined, but vee are not speaking of dem now.

"In de Acts of de Apostles vee read often of being 'filled vid de Holy Ghost', and ven gadered togeder for prayer vonce de whole house did shake vid His power. Shust so now He fills vid peece and shoy de soul dat loves de Lord Jesus, and likewise de company gadered togeder in His name. Sometime! not alvays. Sometimes—not alvays—Vy not alvays? Vee shall see. Vat is de small shtick or shtone between de peeces of ood dat make de tob? It is de **leetle quarrel**—de **hard wood**—de **dirty bit of money,** dat keeps broder from being fitly shoined to broder. Vat is de space between de peeces, from top to bottom, troo vich you can see de light? It is de **coldness** dat you feel, but do not tell. De major's vife and de captain's vife vos bow, but not speak or greet each oder as formerly, because whispering has come between dem. Vat is de peece of ood dat falls out de circle? It is de **proud, unforgiving spirit** dat efry von can feel is in de meeting, and vich causes all heavenly peece to run out. So you vill pray dat de spirit shall be poured out, and ven He comes He cannot remain in de meeting, because you are not fitly shoined togeder. You are fery sorry dat you haf no blessing, and you leave de meeting because it can do you no good. You stay at home vid de debil, and become dry indeed.

"Oh, beloved, **be fitly shoined togeder!** You haf no power of you own. Dat vich shall keep you is de **encircling bands** of de love of Jesus, from head to foot; and as dis power presses on each of you, so vill you become yet more closely shoined togeder. Den de Holy Spirit shall remain among you and fill you to overflowing. Den all who come into your midst shall be refreshed, and de name of de Lord Jesus be glorified! Amen."—*The Christian Courier.*

"EVERYTHING BY PRAYER"

(Phil. 4:6)

THOS. L. STEPHENS

You have read Phil. 4:6 many times, but read it again; and with it read the verse that precedes, and the verse that follows. The verse that precedes is a kind of prelude (upon which to base assurance), and the one that follows a kind of postlude (the inevitable effect of assurance).

In verse 5 we are told that "the Lord is at hand;" that is (according to the original), He is "near by." He sees, He knows, He cares. Even before you ask Him, He knows your need *(Matt. 6:8).* Therefore *(v. 6)* don't be anxious, for anxiety is lack of trust in Him who is "near by;" it dishonors Him, and it also makes prayer ineffectual. Isn't God, who has made **every** provision for **every** need of **every** child of His, worthy of **fullest** confidence? Surely so. Therefore—

"In everything by prayer"—**everything** within the will of God—all the **big** things and the **little** things—whether spiritual, or temporal, or physical; whether in the home or in the place of business, whether in private or in public, whether for self or for others—"**everything** by prayer,"—"**by prayer**"—be sure that it's **prayer,** and not just words; for what **God** counts as prayer meets the simple conditions of His Word: Psa. 66:18; James 4:2-11; 1 John 5:14, 15; Mark 11:22-25; John 14:13, 14; 15:7; Luke 11:5-10; Rom. 8:26, 27; James 5:16, etc.;—"and supplication"—praying through with that entreaty which cannot and **will not** be denied—"with thanksgiving," as you think of God's **provision** *(Phil. 4:19)* and His **willingness** *(Matt. 7:11).* Tell Him **all** your "requests," and as you make them "known **unto God**"—not unto man,—Oh, how the "peace of God" *(vs. 7)* begins to take possession—a peace entirely different from the peace of man—a peace that "keeps"—"garrisons" (according to the original) "your hearts and minds **in**" (that's the literal) "Christ Jesus". He thus gives the inward assurance, and follows it in His own good time with the outward answer, in Eph. 3:20 measure. Hallelujah!

GENTILE DEPARTMENT

JOHN KOVALCHUCK AT WORK

Malkowicze, Poland, February 5, 1927.

American-European Fellowship, Philadelphia, Pa.

OUR DEAR FRIENDS:

I beg your pardon again for my delay in answering your letter. I was very busy as never before. We tried our best to complete our small prayer hall in the town of Zadubie before the Russian Christmas. We thank the Lord that we did finish it, so that we can hold meetings in the new building. It took us much time, labor and means. There are still many smaller things to be done, but we are glad that we have reached the place where we can have meetings in the new hall. We shall try to take a picture of the hall and send you later for the magazine.

Celebrating the Russian Christmas

We had a Christmas tree and a big program on Russian Christmas eve. Our new hall was quite full with the people, and both children and grown people took part. Some sang songs, some read, or recited poetry about the birth of Christ, etc., and some quoted verses from the Bible. The Lord blessed us richly that evening, and many became interested who had been enemies before. Thank the Lord.

Russian Christmas is kept for two weeks, and during this time we were able to make a few missionary tours among the surrounding towns and villages. In one of these tours we took a picture of our party, which we send you with this letter.

In the picture, you will see myself at the left, the brother who

JOHN KOVALCHUCK AND CO-WORKERS

helped me in preaching on the right, and the others are the Gospel singers who went with us from town to town. It was a time of hard freezing and much snow everywhere.

Trying to Organize Sunday Schools

Oh! my dear friends! The need of workers here is very great, and I am unceasingly thanking my dear Lord and you, dear friends, for the privilege of being here. There are many cities, towns and villages here which have never yet been touched with the Gospel. The need is especially great for workers who can teach the believers the right doctrines. There are many here who are able to testify, but few who can train and lead new believers. I am trying to organize the Sunday Schools, but the hardest thing is to choose those who are qualified to teach. Because of the lack of instruction in the churches, different kinds of superstition are entering in among the believers.

Invited to Teach Bible Courses

I have received an invitation from the brethren in the great city of Brest, to come to them and help them teach in the school there the Bible courses which they decided to have for two months, just to give the most necessary instructions to the young preachers. Also I often get invitations from different places in Poland to come and spend some time with them, and at the same time I have more work than I can possibly do just in the region where I am located.

So, dear friends, please constantly pray for us, that the Lord will give us wisdom and strength to labor in His great field. Fifty dollars for December received; thank you very much.

Yours in His Service, JOHN KOVALCHUCK.

HELSINGFORS MISSIONARY LETTER

Russia Evangelization Society, Helsingfors, Feb. 14.
New York—Philadelphia.

DEAR BRETHREN:

I have received your kind letter of January 11. Most heartily I thank you for your good solicitation for God's work and me. I am afraid that, moved by motives of kindness, you over-rate the part I play in God's work. To correspond with you again will be a pleasure. Sometimes there is delay in writing to you; to write English is still difficult for me, and I must have help to make my language fluent. However, I advance daily in my knowledge of English. It is a pity I have almost no practice.

It would be an exceeding happiness for me, and very useful for the Lord's work, if you could find the possibility to get for our magazine, "Faithfulness," about forty dollars monthly for its regular support. Then I could order the printing of it at the cheapest possible price in the Esthonian printing office.

I see already quite clearly that such a magazine is unique and very necessary for the believers. I work with enthusiasm at the printing itself, but it is a pity to spend so great an effort and so much time for the purely technical part of the work, when strength could be better spent for the more valuable spiritual work itself. As never before, I fervently ask you to help me especially for the magazine. It is truly a great service for the Russians in all countries. In case of your generous help I could extend its circulation still wider.

With bright hopes in the Lord and heartiest greetings, I am truly yours in Christ. A. DOBRININ.

DOBRININ'S RUSSIAN MAGAZINE

Excerpts from the January Number of "Faithfulness," and Comments from Readers in Several Countries.

Brother Dobrinin has for a long time seen the need for some publication to reach Russian refugees in various lands. At last, with his own hands, and his own money (though he has little) he has undertaken. Only two pages are actually printed, with some pictures on the cover page. The balance of the magazine, Brother Dobrinin runs off personally on his little old mimeograph, page by page, until he has a sufficient number of copies to supply the readers. Our prayer friends may well lay before the Throne of Grace a petition for necessary funds and bettered facilities for the issue of this much-needed paper for the encouragement and strengthening of Russian Christians in many lands.—*Editor.*

In the January issue of "Faithfulness", the monthly magazine which our Brother A. Dobrinin prints and mimeographs at Helsingfors, we note the following articles written for Russian believers:

General Prayer for Believers in 1927.

"The Deliverance from Sin." Leave quite your "I" and abandon yourself to the saving Christ.

"Christ loves little children and those equal to them in simplicity and purity of heart."

"Christian Politeness" *(Rom. 12:10).*

"Mission and Building of the Church by the Apostle Paul."

Message from a Russian in China, written for "Faithfulness."

"A Pair of Scales." God's Word outweighing human products.

"Struggle with the World." Experiences of a Russian Baptist who left Christ and came back to Him; tragic and vivid.

Quoted articles from Harnack, Spurgeon and others.

How the Readers Receive the Magazine

The magazine is not sold, but is sent free, in the hope that the Lord will raise up friends who will aid in its publication and distribution. Many of those to whom the paper goes are utterly unable to respond financially, but their hearts are warm with gratitude for this spiritual food, and one catches a glimpse of the great need through their words:

Poland.—Our copies I sent to the association of young men; the others are read by the community. Please send it to the village Dolgoe; it would be desirable to have it spread through Galicia.

Germany.—What a wonderful idea is inspiring you; I pray the Lord to support this blessed work. I ask you to send the magazine to Sofia, Bulgaria.

Palestine.—Hearty thanks for the periodical, "Faithfulness." We are in great need of literature, but possess no means.

Esthonia.—I wish very much to receive your journal. Having read it, I give it to other Russians. Our community sends you greetings.

Finland.—All Russian Christians thank you in simple hearty words; it brings the possibility to improve our spiritual lives. We shall pray the Lord to help you in this difficult task for the benefit of His Kingdom.

(Continued on page 12.)

AN EARNEST APPEAL FOR HELP

The following communication, by the undersigned, George Baiew, addressed to Mr. Henry L. Hellyer, Director of **The Christian Testimony to Jews,** constitutes an earnest appeal for help in a most worthy cause. Mr. Baiew was at one time Governor General of the district in which he resided. He is now an exile since the Soviet came into power. He is highly educated and cultured, and is now at Berlin translating the New Testament in his native language for the first time for the British and Foreign Bible Society. During Mr. Hellyer's last visit to Berlin a number of brethren met with Mr. Baiew at his office to consider the work among the Russians in the city of Berlin. Before parting, he, with tears flowing down his cheeks, said: "Brother Hellyer, God has given me a great burden for the several hundred thousand of my people in the Caucasus. There is a real hunger for the Gospel." He made an earnest appeal for American Christians to help him spread the Scriptures among his own people. Our Brother is longing and praying for the time when he may be permitted to return to his native country and people to witness for Christ. We trust this earnest appeal may touch the hearts of all our readers, and that volumes of earnest prayer shall ascend unto God for him and the work the Lord has evidently laid upon his heart, like sweet incense from the altar of sacrifice. Any gifts designated for his work shall be forwarded to him.—*Editor.*

Berlin, Sept. 26, 1926.

HIGHLY ESTEEMED MR. HELLYER:

Our dear friend of the Caucasus, Prof. Martcinkovsky has told you of my work which consists of spreading the Gospel among my people in Ossetien in the Caucasus. Through the British Bible Society (Britishe Bibelgesellschaft) I have with great difficulty put into circulation 5,000 copies of the four Gospels.

Until now I have been unsuccessful in obtaining from the Bolshevik Government permission to enter Russia. Our brethren among the Evangelical Christians and Baptists in Russia are aiding me in my efforts.

But the Master has shown me a new way. Travelers to Russia are now carrying single copies of the Testament with them. With the aid of my brethren and sisters in Wernigerode (where in 1923-24 I lived and was engaged in translating the books of the Testament) I have sent 200 copies of the Testament to Russia.

A GATHERING OF RUSSIAN CHRISTIANS IN BERLIN

(1) James Thiessen, (2) V. Martcinkovsky, (3) Mr. Baiew, (4) A Russian Christian, (5) Mr. Argomanoff

The sending of the Gospels to Russia to the addresses I have given, could be continued through the British Bible Society. I am calling to your attention the cost of the postage and half of the price of the books. Of 5,000 copies, 2,500 are given us gratis with the condition that we buy the other 2,500.

I beg of you, as the representative of the highly esteemed Society for the spreading of the Gospel among the people of the East, chiefly those of Russia to help us in this matter and if possible to pay to the British Bible Society the cost of the 200 copies and the money necessary for postage for same 200 copies (costing about 200 marks).

Perhaps I am asking too much, and so I am leaving it all to your good judgment. I already owe to the British Bible Society 15 to 20 marks for the last Gospels sent to Russia. Perhaps it might be possible for you to help me also in this matter.

In Constantinople, during 1921, I became acquainted with the representative of the British Bible Society, Mr. Haig. He is well informed regarding my activities. Mr. Haig is now director of the Berlin Division.

For many years there have been living in America a considerable number of Osseten to whom I also send Gospels. This gives them great joy.

In my portfolio there lies—thanks to God, a new holy work—the translation of the other books of the New Testament. I came to Berlin to have this new work printed.

In Ossetien there is now a great awakening, and the people are earnestly seeking the Gospel in their mother tongue. I have already written of this in our publication,—"Thy Kingdom Come."

Please help us in this great work. For ages, Christianity has been in the Caucasus; at the present time there is danger that the Gospel will be exterminated. Personally, I seek nothing, but it is my duty to my poor countrymen to do all that is in my power.

Sincerely yours, GEORGE BAIEW.

NEWS FROM GERMANY

The following is a letter of deepest gratitude for $50.00 monthly as support for Mr. James Thiessen and wife in Berlin as they give the Gospel to the Russian Refugees. This letter came to the editor through the courtesy of Miss Margaret M. Griffith, through whose earnest presentation of the need of the faithful workers among the Russian Refugees in Germany the aforesaid amount came to be assured. Our readers will remember that we have spoken of the Thiessen's before, and we are glad to inform them that Miss Griffith, who knows them personally, has nothing but the highest commendation of their sterling Christian character and their splendid work among the Russian Refugees. We trust the Lord may richly bless them in their labor of love, as well as the kind lady who, moved by love for the Lord and lost souls, is making possible their support.—*Editor.*

DEAR CHRISTIAN FRIENDS:—

I am happy to inform you that my monthly check has arrived. What a joy this $50.00 brings to me, as well as to the Brethren here. They can scarcely grasp the fact that God has so wonderfully answered our prayers, and have no words to express their gratitude for now they see that God has not forsaken them, though He called their shepherd away, and left them in sorrow and tears.

What shall I say to Miss Replogle, who is giving us our monthly support for this year? Surely her treasure is in Heaven where her heart is! Our Russian assembly is praying God's blessing upon those who have helped us.

There are 10,000 Russian Refugees in Berlin. Now that dear Brother Bekker is gone to be with his Lord and Brother Motorin has returned to Russia, I need a helper. Mr. Argomanoff, a former Officer in the "White Army" is ready to come to assist me. He can not return to Russia but longs to be in service. For three months Prof. Martcinkovsky and our assembly here have been praying that God would open the way for him to come. May God put this on your heart.

There is not a day that we do not speak of the Coming One. The Signs of the Times point everywhere to the near return of our Lord. Recently a Christian Brother wrote us from the depths of Siberia to ask if the Temple at Jerusalem is completed. He desires to know what time it is by the "Clock of the World."

Give my best Christian love to all the dear ones there and be assured we remember you in our Russian Prayers.

Yours Sincerely,

JAMES THIESSEN.

"We have just heard of a minister and his wife who were all ready to go to Africa as missionaries," reports an exchange, "but they have been unavoidably delayed. They have just left their apartment in high dudgeon, because they have discovered that there is a colored family in the top floor back."—*Selected.*

BROTHER MARTCINKOVSKY WRITES

Stresovice 409
Prague, Czechoslovakia.

DEAR PASTOR PALMER:

Already long ago I wanted to write you. Miss Griffith, Mr. H Hellyer and Mr. N. Smith told you something about me.

Please give my brotherly love to all of them, to Miss Bougher and to Mr. Steele as well.

I thank you very heartily for all your spiritual help you gave me through your prayer and for all the material means I have received through your office from many unknown friends of the Gospel. (God knows all of them and He shall reward every kind of sympathy to the evangelization of our Russian people). I need many prayers that God may guide me in the wise using of all the opportunities I now have to serve Him and His Kingdom.

I think I must go to America possibly later in order to write and to prepare for printing more literature. I am agreeable to the journey, but I pray that God will show me His time, His purposes, His ways.

If this traveling is not His will let Him destroy our human plans. I would not like to go without Him and of course you do not want to see me without Him.

Let us pray earnestly and take only His will by faith. He is our shepherd, our Lord!

His name be glorified by our every resolution, deed and thought, by our word and our silence; by our coming in and going out; by our life and death; our presence and our absence here or there.

Yours in Him, W. MARTCINKOVSKY.

INTERESTING NEWS FROM POLAND

The writer of the following interesting article is a very earnest and consecrated worker in Poland. We are exceedingly glad for his splendid informational article, and trust our readers may be greatly moved by it. We are glad to say that already some money has been received toward the payment of the debt of which Mr. Griffiths speaks, through the ministry of Miss Margaret Griffith. In speaking in the church of which the editor is the pastor, Miss Griffith made mention of this particular need, and the next day one of the ladies came and presented a check for $100.00 to be used for the meeting of this need. We trust this need will be met very shortly, and that some will be led to send us monthly contributions toward the support of this faithful missionary family. May the Lord bless Mr. and Mrs. Griffiths.—*Editor.*

Sadowa 3, Radziwillow K.
Broden, Wolyn, Poland, 1-3-27.

DEAR PASTOR PALMER:

I received your most kind letter of December 3 safely. Owing to the Christmas pressure I was unable to answer sooner. I have a lot to write about, and to save you a bit I shall use brevity, though it is difficult. To begin with, here is a very interesting bit, which to my mind is not a mere coincidence. The day before we received your letter, a little package of literature came from a dear brother in Idaho. It contained "The European Harvest Field" (the first I had ever seen), and several interesting tracts. We were surprised to receive your letter after reading your magazine. I can only see the hand of our gracious Father in this matter.

Asks Co-Labor in Prayer

In your letter I see that you have a desire to help us. This is what I believe the dear Lord would have you do, yet I would not ask you, for I believe the Lord will lead and guide you in this matter. I shall, of course, let you know our need, not for the sake of soliciting any aid, but simply that you may co-work with us in prayer. We never let any person know our personal needs, except the Heavenly Father, but I believe I have the authority of the Word to let the needs of the work become known.

Allow me to give you briefly an account of our coming to this part of Poland, and how the Lord has prospered our labors. We came out to this country three years ago, after resigning from a mission. Fifteen English missionaries resigned shortly after us. We were greatly dissappointed in the mission, so my wife and I vowed that we would never join another society as long as we live, but that we would go out to labor for Him, trusting our gracious Father to supply all our needs.

We arrived in Warsaw with about five dollars in our possession. We stayed with a brother for two weeks, and then we had it laid on our hearts to go to Zdolbunovo, but how? The Lord soon showed us. We had a lot of furniture, which we sold, and that was sufficient to take us and our baggage as far as Zdolbunovo. We counted the money that was left over, and it came to fifteen zloti. The Lord kept us there for seven weeks, without a letter or a penny from anywhere. It was a very trying time for us, but we trusted the Almighty, and so our hearts were kept in perfect peace.

Four Believers Pray for Three Years

Well, we could not stay there permanently, because there were plenty of workers there already; so a good brother suggested this town and we came here with another brother. We found here four believers, but no meetings were held except when an evangelist would pass through, and that very rarely. These four had been praying for three years that God would send them a missionary, so their joy knew no bounds when we told them that possibly we might stay here if it was His will.

They at once took us to see some rooms; we met the landlord, who was the greatest drunkard and bully in the town. He promised to give us the rooms on condition that we paid the rent a year in advance (eight pounds). We had no money, but we told him if we did not come with it in two weeks he could rent the rooms to some one else. We knew if it was God's will He would supply the money.

Praying for Eight Pounds: Receive Ten

The days rolled by, but not a penny or letter. But, behold! One day before the two weeks were up an unknown lady sent us ten pounds. You can imagine our joy. Oh! glory to Jesus for His love! The same day a brother brought us word that the landlord had given the rooms to another man. The next day, when we went to give him the money, he saw his fault and at once returned the money the other man had given him.

In ten days we occupied the house, and in a few days the landlord was genuinely converted, and also his wife and daughter. After a few months they were baptized and are going on finely with the Lord. The people were amazed that such a moral wreck could in so short a time be made a real saint.

Well, we organized the meetings, and at once hundreds gathered in our inadequate place. **Many a time the lamp went out for want of fresh air.** We were kept again and again for five weeks without a penny, but daily our food was supplied. Elijah's God still lives. We can say with the Disciples of old:—"Lord, we have lacked nothing."

Many Genuinely Born Again

The meetings grew. The first year we had four baptisms, the second year three, and now we have many waiting for the Spring. Forty-three have been genuinely born again, while many more are very near.

While Miss Griffith and her companion were with us, a band of young ruffians pledged to kill us all that night, but how wonderfully the Lord kept us! I did a thing I never did before,—took our people out through the back exit, so that they missed us. Many a time we have been pelted with stones, but we count it all joy for the Master's sake.

Thrown Out by the Landlord

We held our meetings in that room for a year; then the authorities forbade us to hold meetings there any more. So we had to hunt for another room. We soon procured one, but not for long. Again we were thrown out, not by the authorities but by the landlord. The church met and considered building a hall; we all agreed to pray that the money should be sent in from the Lord's treasury. Our people could not give much, because they practically live all the year round on black bread and potatoes. So there was not much hope from that quarter.

In answer to our cries we soon received forty-five pounds. Oh! how we rejoiced! Then the landlord of a huge brewery offered to sell it to us. It is a huge brick building, two stories high, with nine rooms and a cellar, and a beautiful hall to hold about 200 people. We prayed over the matter, but we were afraid to approach the man, thinking he would want a fabulous sum. The time arrived when we met the landlord. He told us the property was freehold, and as it was empty and not bringing anything into his pocket (he was a Jew), it was not likely that anybody here would want it because of poverty, he would part with it for $1500.

Money Arrives Two Weeks Ahead of Time

We were surprised! After some talking for a week, we got it for $1100, on condition that we make a deposit of $150 and paid the full amount within one month. Now, we had some work to pray in that money, or we would lose the house and our $150. Two weeks before the time was up, the whole sum had come in **without an appeal of any sort, except to our Lord!** The building was ours, and so we had a thanksgiving service.

The next thing was remodeling the building, and for this we

needed a good sum. It cost us over a hundred pounds, which a good brother from England gladly loaned us without interest. Slowly the money has been coming, but it will come. To clear the debt we need ninety pounds. So I have told you our need, and now we trust you will set it before the Lord. Oh! what a happy day it will be to us when the whole debt will be cleared. Our hearts will rejoice. Five hundred American friends could clear this with one dollar each.

A Welcome for Brothers in the Faith

We also have many out-stations under our supervision, and they are going on splendidly with the Lord. We welcome all the Lord's children who are sound in the faith to come and stay with us. We have had the joy of having that most honored servant of the Lord, Brother Moses Gitlin, to stay with us. What an inspiration it was to us all to hear him expound the truth. We could use a thousand Gitlins in this land!

If at any time you will travel in Poland, you must come and visit us. We have met that beautiful saint, Mr. Hellyer, and also that fiery, untiring worker, Mr. Smith. I notice that they are with you. If at any time you see them, extend to them our warmest love and greeting.

Perhaps you would like a summary of our week's program, so that you may be able intelligently to pray for us.

Sunday: 9 to 10, prayer; 10 to 12, fellowship meeting; 2 P. M., Sunday School; 6 P. M., Evangelistic meeting.

Monday: 6 to 9, singing class.

Tuesday: 6 to 8, Bible lecture to Sunday School teachers.

Wednesday: 6 to 8, public meeting.

Thursday: 6 to 8, Bible lecture to young Christians.

Friday: 6 to 8, Prayer meeting, with short word.

Saturday. 6 to 8, Evangelistic meeting.

Our meetings are packed full in this huge hall, and the Holy Spirit is working in convicting sinners of the error of their ways.

Christmas Day we had a glorious time listening to the songs and recitations of our Sunday School. We had a program of 42 items. It was an inspiration to hear a little girl of six years reciting from memory all the golden texts we had had in the book of Exodus. She repeats them all in a string from Genesis, Exodus and St. John.

Evangelists Going Forth with the Gospel

The Lord has raised up among us two brilliant young Evangelists. I have taken great pains in teaching them, and it is a treat to hear them tell forth the Glad Tidings. If the Lord will so guide us, we hope to see these two young men going from village to village with the Good News. It will not need much to keep them; we are looking for the Lord to supply the need in His own good time.

There is also a great cry for Bibles all around us, but we have not got them. The Lord, no doubt, will supply this need also. We have had the joy of liberating two churches from the clutches of a movement that was doing much to hinder the work of Saving Grace in Poland. About fifty members in one village embraced the "tongues," etc. What has become of them? They all went back to the Greek Church, after finding out that it was all false. Oh! the pity of it! Many young girls have been taken to the asylum because of it; it strongly appeals to the emotional nature of the Russians. I am glad to say it is dying out here in Poland, having been proved false wherever it has been tried.

Everything Plentiful but the Truth

The Russellites and Seventh Day Adventists and many other false doctrines are now in the field here. **Oh! where are the men who will bring the truth to these dark and sin-stained people?** America, arise! Send us men who will bring joy to the sorrowful, balm to the sick, light to those who sit in darkness. Pray, pray, pray the Lord of the Harvest to send forth His own selected laborers.

I must draw this to a close and go down to my singing class, as they are just waiting for me. The Lord bless you abundantly in your labors of love. It shall not be in vain, dear Brother; the day will soon come when you will receive your reward. May we with you find grace to be faithful to these words: "Come thou good and faithful servant, enter thou into the rest of thy Lord."

May we see this new year crowned with many more blessings than the last, and may many more souls be saved through our feeble efforts. May I say that just ordinary letters are often lost to us, so it is safer to register them. Praise God from whom all blessings flow. My dear wife and boy join with me in our hearty greetings to you and all the dear saints.

Sincerely yours in His love and service,

DAVID T. GRIFFITHS.

THE GLORIOUS TRINITY

In these days when the doctrine of the Trinity is being attacked, it is good to know how to meet the foe. The following verses by Mrs. Spencer Johnson have been used to lead people to sing praises to the Trinity, and thus strengthen their faith. They can be sung to the Harvest Hymn tune:—"We plough the fields," etc.

Stand firm in Christ your Saviour
Amid the raging foe;
Rely upon His Favour,
Nor falter as you go.
The Victor Lord of Calvary
Upholds you with His Hand,
To strengthen and to help you
To make a steady stand.

CHORUS
Glory to the Father,
And glory to the Son,
And glory to the Holy Ghost,
Almighty Three in One.

The battle lines are spreading
Around on every side,
But Jesus is our Captain,
And in His Name we hide.
The darkness thickens daily,
And sin and doubt abound,
But Calv'ry's Prince is mighty,
In Him our strength is found.

We triumph, Hallelujah!
And through His Cross prevail;
In armour clad we see the foe,
And know we shall not fail.
Strong in the Lord of Calv'ry,
There's victory evermore;
We shout aloud and praise Him
In spirit more and more.

And when He comes in glory,
His warriors round Him stand,
Ten thousand times ten thousand,
Equipped at His right hand;
We'll sing aloud our praises
To Calv'ry's mighty Lord,
Throughout Eternal Ages
His Love shall be adored. —*M. S. J.*

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DOBRININ'S RUSSIAN MAGAZINE

(Continued from page 9.)

Paris.—We should be glad through God's mercy to receive your paper regularly.

Constantinople.—Thank you very much for "Fellowship." I send you fifty piastr to support it. This money I did save by keeping fast in poverty with my big family of children (Think of it! —*Editor*). I said: "We **must** support this magazine!"

Berlin.—Today in our Bible meeting we shall pray for you and the prospering of your paper, "Faithfulness."

Latvia.—In your paper we have very much useful instruction. I could not read the paper for a long time, because our other brethren asked me for it. Please send me as many copies as you can.

Paris.—Thanks be to God that He made me worthy to read the precious truths in your magazine. I believe the appearance of this paper is a token of God's working.

Canada.—I thank you for the magazine; it is just necessary for me. I am glad of your spirit of all-embracing love, and for your act of devotion in this work. The Lord Bless you.

Poland.—I ask you, do not refuse to send your dear periodical free, for I am poor. If I shall have means I will send something for its distribution.

"The spirit of Christ is the spirit of missions," said Henry Martyn, "and the nearer we get to Him, the more intensely missionary we become."—*Selected.*

JEWISH DEPARTMENT

JEWS AND POLAND

By A. P. Gold-Levin

The following article is taken from a small pamphlet written by A. P. Gold-Levin (A Hebrew saved by grace), published by The British Society for the Propagation of the Gospel among the Jews, and contains some interesting racial, religious and historical facts. Our readers, we feel assured, will be delighted to have all this information concerning Poland, the Poles and the Jews in Poland, and will be thereby stimulated to a new burden of prayer and mutual co-operation to reach these peoples with the gospel of Christ.—*Editor.*

1.—Jews in Poland.

Jews have lived in Poland since very early times, earlier, in all probability, than the conquest of England by William of Normandy. Some authorities on Poland state that there were Jews in that country as far back as the middle of the ninth century of the Christian era. Certain references in ancient Polish chronicles go to prove that those early Hebrew settlers busied themselves in making and minting the coins of the realm for the use of the people in that land; the same as during the latter days of the Polish Kingdom Polish Jews were engaged in lending money on safe securities to the burghers and also to the impecunious princes and notable Gentiles in that interesting Slavic country.

As a people, the Poles, during the centuries of their national independence were very fair in their treatment of the Jews. Outbreaks against Jews did take place in that land; but these were in the main due to causes other than just a lust to kill Jews, as was the case in other so called Christian countries during the Middle Ages. The Poles, before their country was partitioned between their three great national neighbors, Russia, Prussia and Austria, were not, as a people, Jew-haters, as such. When things were very black for Jews in other lands, when in the Germanic Principalities Jews were treated by the princes and rulers as so much goods to be sold and bought, when Spain listened to the voice of the Roman Catholic subtle serpent and ill-treated the Jews in her midst, when England kept her doors closed to the Jews, until Menassah Ben Israel came from Holland to beseech the Protestant Puritan British Protector, Oliver Cromwell, to allow Jews to come to England again and settle down, Poland was a haven of rest for many a weary wandering son and daughter of the scattered, yet withal, God's Chosen Race.

Their first humane reception by the Polish people the Jews owed, it seems, to the love which King Casimir the Great bore for a beautiful Jewish young woman. Casimir the Great ruled over Poland during the fourteenth century, and the influence of that beautiful young Jewess over him in favor of her own people seems to have had the same effect as the influence of Queen Esther, of Bible fame, had over King Ahasuerus, that vacillating Medo-Persian monarch in whose day the Jews were troubled by Haman, the classic anti-Semite. There were no Hamans in Casimir the Great's court; but the love that monarch bore for the fair Hebrew maiden and her influence over him were for the good of the Jews as a race.

The troubles that befell the Jews in Poland were mainly due to three causes—

(1) The aftermath of the Crusades (as during the marches of the Crusaders towards Palestine) brought much trouble to Israel. And Poland, being a Roman Catholic country, the Jews in that land had their share also of that trouble. One of the blackest blotches upon the history of Gentile Christendom is that which denotes the treatment of Jews at the hands of the Christian crusading hordes during the Middle Ages who, whilst on their way to reclaim Palestine for Christendom from the Saracens, slaughtered thousands, yea tens of thousands, of Jewish men, women and little ones en route. To a certain degree Polish Jewry felt the effects—the unholy effects, of the "Holy Crusades."

(2) The influence of the Roman Catholic Church in old Poland was not always (as Rome never seems to be) really friendly towards the Jews. And some of the sad anti-Jewish outbreaks that took place in that land could historically be put to the already bulky and sinister account of the Jesuitical power within the Roman Catholic Church, operative in Poland.

(3) In truthfulness to historic facts, it must also be added that some of Israel's troubles in Poland were largely caused by Jews themselves. Poland had no middle class, no trading section, in her population, which consisted mainly of wealthy land owners, officials of State and the like at the one extreme, and at the other, large numbers of serfs and people attached to the land.

The Jews formed the trading financing class. And amongst those Jews there were some who were veritable living copies of Shakespeare's Jewish character, Shylock:—haughty, cunning, cringing, wealthy Hebrew financiers and money lenders, who held on to their "pound of flesh" and cruelly oppressed those Gentiles who were unfortunate enough to be financially indebted to them.

Not all Polish Jews, however, were like that. Only a few were. But, like a small piece of yeast in a large lump of dough, that few often stirred the Polish folk to rise up against the Jews, who, in the main, dwelt in the towns and cities of the land, and were loyal, hard-working, prosperous citizens.

On the whole, the Jewish presence and influence in old Poland were for the good of that land. Not only did the Jews keep the commercial life of the country going; but in a land where morality was not of a very high standard, and where intellectual training was kept away from the vast number of peasants, the Jewish love for home life and their innate love for learning reacted for good upon the general life of the Polish people.

II.—The Poland of Yesterday and of To-day.

I.

(a) The Poles are a Slavonic race, possessing fine physical forms, and are strong, active, ardent and daring. In some respects they resemble the French. The privileged classes of the nobility and gentry in Poland have always possessed certain original qualites which have made them akin to the nobility of France.

But like most Slavonic tribes, the Poles have shown, during the course of their country's chequered history, a deplorable lack of social cohesion, and administratively, also, a fatal lack of regard of their fellow Polish citizens, albeit peasants or humble toilers, as worthy of utmost respect and humane considerations.

It is to this weakness in the Polish character that much of the sad history of that country must be ascribed.

Had the Poles been a properly united race, and had the peasant class been treated by the ruling classes as human beings rather than just slaves or serfs, in all probability the sad fate that befell that land might never have taken place.

As it was, Poland, an extensive territory in Central Europe which for many centuries existed as an independent and powerful state, but having fallen a prey to internal bad social conditions, and having allowed Roman Catholic Jesuitism, of the worst form, allied for most of the time with ecclesiastical greed and hypocrisy to produce their characteristic fruits, was violently seized by Austria, Prussia, and Russia as a common spoil, was partitioned amongst these three powers, and finally incorporated with their dominions.

In its greatest prosperity Poland had, according to the best authorities on the subject, at least eleven millions of inhabitants, and an area of 350,000 square miles. Her territory, before its first partition, stretched from the frontiers of Hungary and Turkey to the Baltic and from Germany far east into Russia.

(b) The Polish word for Poland (Polska from same root as Pole, a plain) rightly denotes by its meaning (*i. e.*, "Flat Land") the chief geographical feature of the country. The most characteristic feature of the surface is its uniformity. With the exception of the Carpathians forming its south-western boundary, and a ridge of moderate elevation penetrating into it from Silesia, Poland scarcely possesses a single summit deserving the name of hill. The country presents by its surface appearance an almost unbroken plain, composed partly of gentle-waving slopes, partly of rich alluvial flats, partly of sandy tracts so barren as to deserve the name of deserts, and partly of extensive morasses.

(c) Owing to the inland situation of the greater part of the country, and more especially to the cold winds which blow from Russia on the east and from the Carpathians on the south, the winter in Poland is almost as severe as that of Sweden. The summer, however, is abundantly warm. But the general humidity of the atmosphere and the miasma of the marshes, conjoined with a common neglect of cleanliness on the part of Jew and Gentile alike have, in past years, made disease, under peculiar forms, very prevalent. The typical Polish Hassidic Jew, like unto the average Slavic peasant, is not overfond of too much soap and water; whilst sections of the Hebrew community in that country are very fond of pickled herrings, and of onions and garlic (the latter a relic, it may be, of their forefathers' sojourn in Egypt; Numbers xi. 5), as articles of food. That, on a hot Polish summer's day, does not make things over attractive to such human beings as may be partial to the cleansing effects of plenty of soap and water, and whose nostrils are rather sensitive to the unpleasant clinging aromas of things "strong" and earthy!

(d) Philologically, the Polish language is above all things remarkable for its phonetic richness, and though, as a language it is of Slavonic origins, yet it is, unlike the general run of Slavonic dialects, the very reverse of harsh. It is said to be the most harmonious of the Slavonic tongues. With the exception of the ablative the Polish language possesses all the grammatical cases of the Sanskrit. There are six principal dialects in the Polish language; the chief of them is perhaps that of "Great Poland," of which the written language of Poland is a development.

(e) Poland was partitioned by her powerful neighbors three times; the most powerful and most heartless neighbor being Russia. And so far as that Power was concerned the principal measures for the assimilation of her portion of the dismembered Poland belong to the years 1867-1869.

In oppressing conquered and weaker races Russia—the Russia of the Tzars—has always proved an accomplished master. Once under the heel of the Moscovite, Poles and Polish Jews alike found themselves cruelly oppressed. By an order of one Tzar the Polish language was suppressed, and by another Tzarist Ukaze the very name of Poland was officially dropped, and replaced by that of "Government of the Vistula." On the 8th of July, 1869, the University of Warsaw was thoroughly Russianized, and at about the same time it was also decreed that Russian should be the sole language used in Poland. In May, 1882, the famous "May Laws" were passed by the then Tzar of Russia, whereby millions of Jews were forced to reside within the "Pale of Settlement"—mainly in certain Polish provinces—and decreeing and providing all sorts of cruel punishments for Jews (with one or two exceptions according to grade in Jewish society) found residing within parts of the Holy Orthodox Russian Empire outside the prescribed "Pale of Settlement."

The bullying Russian Tzars and Cossacks deprived the Poles of their national independence and freedom, and they also tried their level best to exterminate the Polish language as well. But whilst it may be a comparatively easy thing for a stronger power to deprive its weaker neighbour of physical and political rights and privileges, it is not an easy thing to deprive a people of the language they regard as their mother tongue and the speech they love! Poland lost her political and national freedom, but she held on bravely to her language and her own national literature. It was during those sad days of oppression that out of Poland there came that sublime pianist Paderewsky and that great Polish man of letters, the author of the world-famous book, "Quo Vadis," to mention only two of Poland's great sons of the nineteenth century.

II.

(a) The tragic fate of Poland during the nineteenth century excited the deep, if not always very practical, sympathy of the British people, and in a measure also of the people of France and of the United States of America.

Britain is always a friend of smaller nations, particularly so when it fits well in with her own foreign policy. It seems inbred in the average Britisher to stand on the side of "fair-play," when some big bullying Power or Powers set out to oppress a small Power for no other cause than to impose the might of the physically strong upon the moral rights of those who may be physically weak. Britain always resents such doings amongst the nations of the world; and more especially so, when her own interests and international policy are not likely to be very much over-strained by such resentment on her part.

In the case of Poland Britain had no special political axe of her own to grind. And so Poland had a genuine sympathetic friend in Great Britain.

(b) And the 1914-1918 War, and more so the collapse of Tzarist Russia in 1916, have helped Poland's friends to show to her their sympathy in a very tangible practical way. One outstanding result of the war and of the breakdown of the Moscovite oppression of weaker and smaller races was the consolidation of Poland again into an independent state. The Poles—German, Austrian and Russian—are now a free people again.

(c) Modern Poland is divided into five sections: (1) the region known as Great Poland, formerly ruled by Germany; (2) lesser Poland, formerly under Austria; (3) Congress Poland, formerly under Russia; (4) Polish Lithuania, and (5) the Eastern border districts annexed after the last struggle with the Soviet Government since 1918.

These five—and more particularly the first four—sections would make excellent districts, or zones of influence, for missionary societies contemplating opening up mission centres in Poland.

(d) In the cities and towns of modern Poland Jews abound in large numbers. The money market, general commercial enterprise, small trading, and industries that involve mental rather than physical effort are mainly in Jewish hands. It cannot be definitely asserted that the modern Polish Jew is, in his present mental, ethical and spiritual state, a real human asset to the New Poland. The Polish leaders themselves seem to be aware of this with regard to the Jews in their midst. There is much in the temper and general behaviour of Polish Jewry that is not admirable. That, however, only goes to prove that the Polish Jews are human beings with the stains of sin upon them; and the only One who has proved Himself capable of removing such stains from Jew and Gentile alike is Jesus Christ.

III.—The Belief and Need of the Polish Jews.

(a) The Jews, as a race, ever since the Babylonian captivity, have been living amongst the nations of the world in a dispersed state. Each Gentile empire, kingdom, or republic, of any repute, these past two and a half millenniums, has had its quota of Hebrew indwellers. Some countries have had more Jews than others. Russia proper and Poland, per example, have, between them, had, for over two centuries now, nearly half of the Jewish population in the world resident within their borders. According to the most reliable authorities on this subject there were in Russia and Poland, just before the outbreak of war in 1914, six million one hundred and twenty-five thousand Jewish souls, out of a then approximated gross total of Jews in the world of a little over thirteen and a half millions.

Now, Poland, as a politically independent entity, was, as we have already pointed out, non-existent for many years. It was the Great War and the turn of events in favour of smaller nations that brought freedom to Poland again. And the new Poland is now more than twice as large in size as it was early in 1914, with her lost Austrian and German limbs restored, in part, and the Tzarist system of despotic government over her gone.

We should probably be well within the mark if we asserted that in the present-day new Poland there are two and a half or three million Jews. A big enough problem this, to be sure, for any nation, but more so to a people like the Poles, themselves just freed from their always hard-hearted and oft cruel political over-masters.

(b) And the Polish Jew is, in very deed, a problem; albeit, a problem not too intricate for the Christ to solve, yet, nevertheless, to the ordinary human mind, a veritable problem!

For, like the Jews in Southern Arabia (the Yemen Jews), who for many centuries have been subject to the persecutions and degrading influences of the there dominant Moslem faith, producing an intellectually low and spiritually warped type of Jew, so in the case of the Polish Jews. For more than a century they have been made to taste of the troubles that befell the Polish nation, and alongside that they were also often cruelly treated by Russian Cossacks and by the illiterate, underpaid, degraded and degarding police system for which the Russia of the Tzars was so infamously famous. Moreover, in the established Church of Russia, the Orthodox Christian Church, Polish Jewry (as Russian Jewry as well), had also an implacable foe. Oppression is the mother of many evils, especially in the hearts and minds of the oppressed. And modern Polish Jewry contains some of the lowest typed Jews to be found anywhere in Europe or the Near East, especially among that class of Polish Jews, known as "Chassidim" (Pietists!):—Hebrews who are low in commercial morality, and often very much warped even in the ordinary common-sense sanities of religion, which form such a strong characteristic of Jews elsewhere. These Chassidim of Polish Jewry dabble in a strange brand of religious mysticism, known as Cabala, or Kabbala, a sort of combination of faith and philosophy. Graetz, the Jewish historian, describes the Cabala as a fungous growth which, since the thirteenth century, crept over the body of the Jewish religion, producing superstitious agglomerations of signs and wonders; and it has led many in Israel astray even from their own law, the Law of Moses and the Rabbis, and has also engendered much bitter feeling among the Jews themselves.

(c) There is, however, one thing about the religious life of the Jews in Poland upon which they all seem to agree. In common with their Hebrew co-religionists, the world over, Polish Jews seem to be wholly united in the universal articles of the Jewish faith: (1) The belief in the absolute unity and physical (material) bodylessness of God, at any period in human history; and (2) that mortal man can gain divine favour and forgiveness without the intervention of any kind, or the personal atoning efficacies of any sort, of an abnormally conceived divine being in human form.

If Jesus is at all thought of in a respectful way by Polish Jews, it is only as one who was a good man, but never more than that. To

them the idea of a God-Man, a vicarious Saviour, is utter foolishness, if not a form—and a low form at that—of idolatry: a violation of the second and the third commandments of the Decalogue *(Exod. xx. 3-4; Deut. v. 7-9)*.

The unchristianized Polish Jew has, as yet, no true conception of the deep-rooted sinfulness of sin, and he, therefore, does not know his need of Jesus, as his own personal Messiah and atoning vicarious Saviour.

There is much good in Judaism; and in the sane and sensible forms of Polish Judaism. But Judaism, wherever it is met with, lacks Jesus, the Christ. And that in human life is indeed a great want. For where the Christ is not indwelling there is no real spiritual light. There may be spasmodic glimmers of light, but no bright, cloudless, broad daylight. And where Christ is absent there is also, very often, gross darkness, as is, indeed, the case with Polish Chassidic Jewry.

"He that hath Light within his own clear breast,
May sit in the centre, and enjoy bright day;
But he that hides a dark soul . . . .
Benighted walks under the mid-day sun;
Himself is his own dungeon." (MILTON.)

The Jewish people in Poland have not yet seen the great Light of the World, which is Jesus. Their own personal ignorance, and age-long ill-treatment at the hands of Christians (who should have known better) have kept the Light away from them. The Polish Jew, "Pietist" or "Talmudist," gross "Materialist" or just plain "Agnostic" (and Polish Jewry has all these), still dwells in the land of the shadow and fear of death; upon him hath not yet the "Light of the World" shone in all His splendour and soul-healing grace and warmth.

The Polish Jew may not be as attractive and mentally alert as is the Lithuanian, Sephardic, or Roumanian Jew. The Chassidic Jew of the new Poland may, and often does, by his quaint and much-begrimed attire, his sly cringing demeanour, and "his cranky, crazy, Cabalistic mysticisms," create a feeling of repulsion in others, sometimes even in his own fellow Jews of a more enlightened outlook upon life. But that, surely, is no valid reason why Christians should refrain from proclaiming, or from helping others to proclaim, the Gospel of love and light unto the Jews in Poland.

What would Jesus do with regard to these unlovely Polish Jews? He, we believe, would do exactly the same as He did when He was on earth. When as Man on earth Jesus Christ was always attacted by the most attractive folk around Him who were in need of Him. Jesus came into the world to turn common unholy people into uncommon holy ones. And ever since His ascension the Lord Jesus has been looking to his earthly Church to help Him in that noble work. And those who have toiled with, and for, their Lord and Master in that holy work, or have made it possible for others so to do, have discovered a peculiar fascination in this enterprise of saving these otherwise unattractive ones of the Semitic family of races.

WORD FROM ROUMANIA

American-European Fellowship, Philadelphia, Pa.

Roumania, Siret, January 31.

DEAR BRETHREN:

On Saturday, the 29th, I received a most welcome letter from Miss Bougher, for which accept my thanks, and also acknowledgment of the $75. I shall send you around the 15th of next month a detailed account of my expenses, as I send it monthly to Madison Street Church, Oak Park, Illinois.

As to the work here, I should like to say that I have just about fallen in love with it, and see in it great opportunities. It is small, if you compare the reports from some fields, but we must always consider the fact that we are in Roumania. I delight especially in the Sunday School work and the teacher training class. It appears that our workers are greatly helped by the teaching.

Patterning After Moody

Already we think and pray about holding regular class work for a longer period of time;—in other words, have a Moody Bible Institute in small style. These people need to know the solid fundamental teaching of the Word, because these Eastern Christians are so easily moved by outward appearances and would rather settle a matter by argument than by the Word of God.

Others need to know that the all-important thing is to win souls and not engage in endless discussions whether they ought to have flower designs on their dresses or clothes. Others cause untold harm by calling others to repentance publicly and by name, bringing divisions and confusion, and this at times just before the Lord's table or even while the breaking of bread is going on. Then there are not infrequent heated arguments about some insignificant little thing, which is often but jealousy for leadership of a certain type.

Training Young Men for Leadership

Thus you see they need some good wholesome doctrine of "first things first" and a clear conception of discipleship. These things are quite overcome in our assembly, but the surrounding villages have almost constantly some "scrapping" to do. Thus if the Lord permit, we shall have meetings of some of the young brethren whom we think capable of leadership, to give them real study in the Word, and at the same time to teach them to pray and to lead them into consistent Christian living. Kindly pray for us in this behalf.

Now these are some of the black spots; do not think that the whole is shot through with the same spirit but take it as the other side of the sunny side, for a matter of prayer.

I am sorry that I could not get that letter off to you when I commenced to write to you, but we have had some other things to do which had to be done. One whole day we have been visiting in another village and holding a meeting and visiting the sick of whom we have not a few. We have also responded to an invitation to some very large farm. The manager's family is all saved but one or two. We had opportunity to sing the gospel in the house. The boss was so restless he did not know what to do with himself. We are praying for his salvation.

Brother Hill Needs Our Prayers

Snapped some pictures by the way and I'll hold the letter until they are developed, Monday. Brother Hill is at times not well; has trouble with his heart. At present the doctor has him on a strict diet. This morning the mail-man brought a letter from Siebenburgen (former Hungarian Lowland) in which a brother invites me to hold evangelistic meetings in different villages for several weeks. I do not yet know whether Brother Hill thinks it well for me to leave at present. The languages are coming fine; wish I could speak already. The Ukrainian is particularly hard. Please remember me in the learning of it. Have attempted to translate some of the English tracts, into German, and have asked some natives to translate them into their tongue. There is hardly any Ukrainian (Christian) literature, so I am praying for some intelligent men who shall be able to translate some of the shortest best booklets.

One of our native brethren has told me he was contemplating on entering a county seat not very far away, where there is no Christian work whatever.

Thus you see we have our hands well filled, just like you have yours, and the important part is the praying part. Here we might say that we also remember you all most every day. Now the Lord bless you all.

Yours truly, FRED STETTLER.

ADVANCE ANNOUNCEMENT
OF
THE FOURTH ANNUAL
SUMMER BIBLE CONFERENCE
AT
OAKLANDS PARK NEAR HAMILTON, ONTARIO
JULY 31, TO AUGUST 14, 1927

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DAILY SESSIONS

There will be two sessions of Conference each day, one in the afternoon and one at night. This leaves the forenoon free for rest, recreation and sight-seeing. We are planning an interesting and helpful program, and are looking forward to a time of great spiritual blessing, under the guidance of the Holy Spirit.

SPEAKERS ENGAGED

The following gifted Bible teachers and preachers have been engaged for the Conference.

The Rev. P. W. Philpott, D.D., of the Moody Church, Chicago.

The Rev. H. W. Bieber, D.D., of the Presbyterian Church of the Covenant, Bala-Cynwyd, Pa.

The Rev. Alfred Lewis, of the Belmont Baptist Church, Philadelphia, Pa.

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